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Cap. 31. 5: "Nos integri et indomiti et in libertatem, non in paenitentiam laturi . . . ostendamus, quos sibi Caledonia viros seposuerit."

This passage can be interpreted easily as it stands, but it must be recognized that it is sheer poetry imitated chiefly from the first book of the *Aeneid* (ll. 39 ff.). The difficulty with *laturi* lies in the failure to observe that it bears the meaning of *fert* in the phrase *natura fert*, "has a tendency in a certain direction." Translate "prone by nature to liberty and not to submission." Of course this is a singularly pregnant use of the participle and pardonable only in a poetic passage. The use of *fero* is evidenced for Tacitus at the end of the last section in Harper *s.v.*, which, by the way, is a shocking jumble.

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QUOTATIONS FROM THE BIBLE IN ROMAN LITERATURE

In Mr. Max Radin's able article on "Roman Knowledge of Jewish Literature," in the December number of the *Classical Journal*, I find this statement: "Only once does a Roman specifically show that such a book as the Bible exists." Mr. Radin then quotes from the *περὶ ὕψους* of the Pseudo-Longinus § 9, 9: ταύτη καὶ ὁ τῶν Ἰουδαίων θεσμοθέτης, οὐχ ὁ τυχὼν ἀνὴρ, ἐπειδὴ τὴν τοῦ θεοῦ δύναμιν κατὰ τὴν ἀξίαν ἐχώρησε καξέφηνεν, εὐθὺς ἐν τῇ εἰσβολῇ γράψας τῶν νόμων, "εἶπεν ὁ Θεός," φησί· τί; "γενέσθω φῶς καὶ ἐγένετο· γενέσθω γῆ καὶ ἐγένετο."

May I offer another quotation from the Old Testament (Exod. 3: 5) which I found imbedded in the writings of a somewhat more obscure Roman. It is in a treatise *περὶ τῶν τοῦ λόγου σχημάτων* (Spengel 3, 145, 6 f.). The anonymous author of this treatise mentions Hermogenes and other writers of the second century A.D. He dedicates his work with the memorable phrase φιλοπονώτατον τέκνον καὶ εὐλαβέστατε Ἰγνάτιε and says that he is expecting divine assistance in his undertaking. In the body of the treatise (134, 28) he quotes ὁ θεολόγος. He concludes his treatise with: Τέλος· τῷ θεῷ δόξα εἰς τοὺς αἰῶνας Ἀμήν. The quotation from Exod. 3: 5, is λῦσον τὸ ὑπόδημα ἐκ τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ σὺ ἕστηκας γῆ ἁγία ἐστί.

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